



The Question for To-day.

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The Question for To-day.

THE question for every traveller to eternity should be, "What is truth?" This question was asked nearly nineteen hundred years ago by a man named Pilate, who, alas for him! did not want the answer, and so, when he had asked the question, went out from the presence of Jesus, the *One* who could have given the true answer.

Many persons ask the same question to-day, but, like Pilate, they do *not* want an answer.

On the other hand, there are a few who would like to know, and may be seeking for the answer to this all-important question, "What is truth?"

It is for such persons these lines are written, that they may learn the answer for themselves from *the word of God*, either as it was spoken by Jesus when He was on earth, or as taught by the apostles, inspired by the Holy Spirit, after Jesus had gone to heaven.

What made Pilate ask such a question as "What is truth?"

The One who stood before him as a prisoner had just said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John xviii. 37, 38.)

But men in those days did not want a witness unto the truth, and so to silence Him they crucified Him. When He had risen from the dead He said to His disciples, "Ye are witnesses of these things" (Luke xxiv. 48); and after the descent of the Holy Spirit we read, "We are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him." (Acts v. 32.)

The Holy Spirit was called by Jesus "the Spirit of truth," as He said, "When he, the Spirit of truth, is come, he will guide you into all truth" (John xvi. 13); and again, "Ye shall know the truth, and the truth shall make you free." (John viii. 32.) Thus we can see the Lord intended that His blood-bought people should *know* the truth, *enjoy* it, and *bear witness* to it.

The enemy of our spiritual welfare has sought to corrupt the truth, and by false teachers the way of truth has been evil

spoken of. (See 2 Peter ii. 1.) This determined effort of the enemy was foretold in the Holy Scriptures, as we read, "Beware of false prophets" (Matt. vii. 15); and again, "Beware of evil workers." (Philippians iii. 2.) When persons are seeking the truth they are in danger of being diverted by some of these false witnesses.

How are we to know the true witnesses from the false ones?

Jesus said, "By their fruits shall ye know them." (Matt. vii. 20.) Fruits of what? Of their witnessing. What is the result of their *preaching* to sinners? Are the people who believe their testimony led to "repentance toward God, and faith toward our Lord Jesus Christ"? (Acts xx. 21.)

What is the result of their *teaching* to believers? Are those who receive it delivered from the world, conformed to Christ, and subject to the Holy Scriptures? The way to know a teacher is always to look at his pupils, and see what is the result of the teaching on those who have been subject to it. When persons are not sufficiently interested to inquire concerning the fruits of the witnesses, it shows that God's things are of no great importance to their hearts, and then it is no wonder if

they get under the influence of false witnesses, and are by them deceived.

Friend, let God's things be everything to your heart, and do not put *your conscience* under any man, whatever his pretensions may be. In spiritual matters let us *fear God* and *not* man. Let us read God's word, believing that it *is* God's word, and that it was written for *learners*, as Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Matt. xi. 25.)

Let us pray to God for *light* on His word, so that we may read it with simplicity and faith.

Let us not look for or believe in any fresh revelation (see Col. i. 25), but seek to understand what has already been written by the Spirit of God, and gladly accept any light which any God-fearing neighbour may bring us, if he can point it out to us *from God's written word*.

Remember as we read this paper we are seeking *for truth*, and Jesus said He was born to bear witness unto the truth; so in order to get the truth for the present time we must look either into the particular parts

of the Scriptures which were *spoken* by Jesus when He was on earth, or those which were given by the Holy Spirit through the apostles. In the Old Testament scriptures we see the shadows of good things to come, but in the New Testament we see the fulfilment of the shadows. To study the shadows in the light of the substance is profitable to believers, but to leave the substance and go back to the shadows is to go back into darkness. (See 1 John ii. 8.)

Most false witnesses of to-day base their teaching on some parts of the Old Testament, which have no reference to the *present* time, but were written as instructions for God's *earthly* people, the children of Israel. After that nation had rejected their Messiah and crucified Him, some were scattered and others were cut off by God's judgments; and then God began to gather out of both Jews and Gentiles a people for *heaven*, as we read, "Wherefore, holy brethren, partakers of the heavenly calling." (Heb. iii. 1.)

The Old Testament scriptures are surely as much God's word as the New, but the *earthly* calling is unfolded in the Old, while the *heavenly* calling is only found in the New. Many types or shadows of the heavenly calling are found in the Old, but

not the calling *itself*. Jesus said He was born to bear witness to the truth, so we must look to the New Testament to see how He bore witness to the truth.

In His life He went about doing good, healing all that were oppressed of the devil, for God was with Him. (Acts x. 38.) He preached that the kingdom of God was at hand; but His testimony of miracles and preaching being rejected by the nation of Israel, He then went to Jerusalem to suffer, as He said to His disciples, "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day." (Luke ix. 22.)

In His death He bore witness to the truth of His devotedness to God (see Heb. x. 9), to the character of sin in God's sight (see Heb. ix. 26), and also His love for His people. (See Gal. ii. 20.)

In His resurrection He bore witness to the truth of the efficacy of His work on the cross in His complete triumph over every foe. (See Matt. xxviii. 18.)

In His ascension He bore witness to the truth of His right to set Himself down on the right hand of God (see Heb. i. 3), to send the Comforter (see John xvi. 7), and

also to give gifts unto men. (See Eph. iv. 8.)

Let us compare some important subjects with the Holy Scriptures, and see the place they have in connection with the *truth*. We will begin with

THE SABBATH DAY.

The institution of the Sabbath, or observance of the seventh day, which followed the six days of creation, was to show God's satisfaction in His own work. (See Gen. ii. 2.)

This holy day, in which no work was to be done, was given by God to the children of Israel when they had been brought out of Egypt by Moses. (See Ex. xvi. 23-25, 29; xx. 8, 10, 11.) Although it was instituted in Genesis, there is no mention there of man taking any part in it. The Sabbath was a type of the rest into which God will bring His earthly people by-and-by, for the word sabbath means rest.

We find in Scripture that Jesus and also His apostles went into the Jewish synagogues on the Sabbath day to preach the gospel, for that was the day when the Jews assembled to hear instruction from

the Scriptures, but in the teachings of Jesus and His apostles we find no mention of the Sabbath as a day to be *observed by christians*. In fact, Jesus was charged with breaking the Sabbath (see John v. 18), and we see constantly how He cast a slight upon it by performing His miracles on that day, and lastly He was in the grave on the Sabbath day, so that completely set it aside. He rose from the dead on the first day of the week, and on that day appeared to His disciples, spoke peace to them, and breathed on them (see John xx. 19-22), therefore the resurrection day became the day observed by the apostles and all christians. Thus we find in Acts xx. 7 the disciples came together to break bread on the first day of the week.

The Sabbath or seventh day was only a shadow of rest, but the shadow has passed because the substance has come. Every believer who knows the gospel has *rest* in his conscience, because having come to Jesus he has the true rest which Jesus gives, of which the Sabbath was but the shadow. The first day of the week is called the Lord's day, and believers regard that day to the Lord, and use it for assembling themselves together to

thank Him for having accomplished everything necessary to bring in the true *rest*. They likewise proclaim the gospel to those who have not that rest, pointing them to Jesus, who is *still* giving rest to those who believe on Him. (See Matt. xi. 28.) Those who in the Old Testament were under law laboured to get rest, while those who are under grace labour because they have it.

It is clear from Holy Scripture that to try to establish the seventh day as a day to be observed by christians is going back to the shadows of the Old Testament, for it is nowhere taught in the New Testament by Jesus or His apostles, therefore it is not the *truth*.

THE LAW.

The law was given by God, through Moses, to the children of Israel at Mount Sinai, but it was never given to the nations around them. Jesus said, "The law and the prophets were until John: since that time the kingdom of God is preached." (Luke xvi. 16.) Thus He gave the time up to which the law applied, and also pointed out the testimony which began

from that time, which is called "the kingdom of God."

"Grace and truth came by Jesus Christ." Notice, truth came *by Him*. The law came *before* Him, and was only a shadow of good things to come; so it belongs to a past period of time. The law was given to the children of Israel to show that man in his natural condition was not subject to God; it too truly proved what was in man's heart, even hatred to God. The gospel is *now* God's power to salvation to everyone who believes. The apostle Paul distinctly says of true believers, "Ye are not under the law, but under grace" (Rom. vi. 14); and again, "Ye are become dead to the law by the body of Christ." (Rom. vii. 4.)

To pray to God to incline our hearts to keep the law which He *has set aside* sounds strange indeed, and shows that the gospel dispensation is not understood by those who pray thus. Now, acceptable prayer is answered, but this prayer is not. If it is answered, why go on praying for it? Is it only an empty form? Now, believers who know the gospel and walk in the power of the Holy Spirit realise what it is to be free from the law, but at the same

time understand how "the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. viii. 4.)

None of the apostles ever taught the law to christians as a rule of life, or to sinners as a means of grace or stepping-stone to the gospel. The law "was weak through the flesh" (Rom. viii. 3); but the gospel "is the power of God unto salvation." (Rom. i. 16.) This use of the law is unscriptural, because the work of Christ on the cross is the only means of salvation; and the obedient life of Christ is the pattern for every believer's walk. (1 John ii. 6; 3 John 4.)

PRIESTHOOD.

In the Old Testament there was one family amongst the children of Israel whom God instructed Moses to separate from the others, and they were called priests. (See Leviticus viii.) These persons were Aaron and his sons, and the priesthood was confined to this family.

The priests stood between God and the nation of Israel, and they offered up all the sacrifices which the people brought.

The people were not allowed to draw near to God because of their sinful state, which kept them always at a distance; and that distance remained till Jesus, in dying, was made sin, and thus put away the sins of all those who believe on Him. So now for believers the distance which sin had made has been removed, and they are "made nigh by the blood of Christ." (Eph. ii. 13.) All believers who have come to Christ as the Living Stone are constituted priests (1 Peter iv. 5), and they belong to the holy priesthood—not of Aaron's type, but of that priesthood of which Jesus is High Priest, and which is after the order of Melchisedec. (See Hebrews vii. 21 and x. 21.)

For any persons to pretend to be priests like the Old Testament ones, and re-establish distance between God and His believing people, is a denial of the work of Christ on the cross, which has removed all distance, and brought all true believers nigh to God. As the privilege of being priests is open to all believers, they only need the High Priest who has entered within the veil as their Forerunner. (Heb. vi. 19, 20.)

Then, if believers do not need any priest because they are priests themselves,

do sinners need any priest to go to God to obtain salvation for them? No! for God has now approached man by the Lord Jesus Christ! So gospel preachers should exhort sinners to believe the gospel, and thus obtain salvation. No priest is needed for the sinner, now that salvation has appeared to all men through the death and resurrection of Jesus.

All persons who *love* the truth should refuse to acknowledge the pretensions of any man-made priests, and thus keep a good conscience toward God and reverence His holy word, because Jesus said, "Thy word is truth." (John xvii. 17.) Thus any class of persons pretending to be priests, as though they were nearer to God than other believers, is contrary to Holy Scripture, and therefore not the *truth*, while the priesthood of all believers is the truth according to Scripture.

THE LORD'S SUPPER.

This simple memorial of the death of Jesus was in the apostles' days practised by believers. They ate bread and drank wine together. It was first given by Jesus

Himself to His disciples on the night of His betrayal. These disciples were all Israelites, and men only ; but subsequently the privilege of this Supper was communicated to the apostle Paul to give it to the believers from amongst the Gentiles (1 Cor. xi. 23), and the meaning of it was so given to him that converted women have this privilege as well as converted men. When the Lord Jesus gave this ordinance to the apostle Paul from heaven, He did not say anything about a priest administering it, for the simple reason that He looked at all His people as priests. So we read, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. x. 16.) Notice the "we"; there is no word of anyone being above another ; all believers were embraced in the word "we."

Now why was the bread and wine taken? Jesus said, "This do in remembrance of me." (Luke xxii. 19.) Remembrance means a looking backwards ; looking at what? At that blessed One when He by His death for ever settled everything that was against His people, in order to bring them into a new place free from

judgment, where they could look back on the scene of judgment and *remember Him*. Thus the truth of the Lord's supper is very precious to those who see the real meaning of it.

While believers are living in this world it is the Lord's desire that they should remember Him in this way, at the same time they express their fellowship one with another as members of one body, and no longer of the world.

When believers are dying they do not need the bread and wine to remember Jesus, because they are about to see Him, and to be with Him for ever.

Scripture does not speak of giving the bread and wine to a sinner when dying, for there is no virtue in those elements, and it would only divert him from faith in the death of Jesus, which alone secures salvation to any person. Therefore it is unscriptural to give the bread and wine to those who are actually dying, whether saint or sinner.

Search Holy Scripture and see what it says, and do not be deceived by traditions of men, which turn from the *truth*.

PREACHERS.

In the Old Testament God called special prophets to declare His mind for each particular period of the history of His people. John the Baptist was the last of these prophets, although the record of his birth and testimony is found in the beginning of each of the gospels, but be it remembered that the New Testament *began* when Jesus shed His blood. He Himself said, "This is my blood of the new testament, which is shed for many for the remission of sins." (Matt. xxvi. 28.)

When Jesus was thirty years old He came preaching the kingdom of God, and also sent out the twelve apostles to preach, but charged them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. x. 5, 6.) Later on Jesus appointed an additional seventy (see Luke x. 1), but all this preaching closed when the nation crucified Him.

At the resurrection of Christ the preaching began under a *new* commission, which was:

“Go ye into all the world, and preach the gospel to every creature” (Mark xvi. 15); and “that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” (Luke xxiv. 47.)

If we look at the Acts of the Apostles we see how the testimony was carried out after Jesus had gone to heaven, and had sent the Holy Spirit down to the earth. We read, “They that were scattered abroad went everywhere preaching the word.” (Acts viii. 4.) Here we see how God allowed persecution to scatter the believers in order that His word should be carried to all nations.

What was the testimony of these preachers? The death, resurrection, and glory of Christ, all the blessed consequences of these facts, and also His coming again.

What business had they to preach? Jesus had said repentance and remission of sins should be preached in His name amongst all nations.

Who could preach this? Only such persons as had received the remission of their own sins, and were full of the sense of the blessing of it, were suitable to tell it out to others. They only needed hearts

warm enough to go out to others and tell them of the preciousness of the Saviour they had found

Nothing has hindered the gospel so much as men's interference with it, by taking upon themselves to say who is to preach it, thus excluding so far as they can those they do not approve of

Now a special class of men being set apart as preachers by other *men* is not found in the Scriptures which relate to the subject of preaching. No doubt we have instances of some men having more gifts *from* Christ than others, as for example, Philip is called the evangelist (Acts xvi 8), and again, "We have sent with him the brother whose praise is in the gospel" (2 Cor viii 18); and again, "As a son with the father, he hath served with me in the gospel" (Phil. ii. 22)

These and many more scriptures show there is no thought of any special class of men who have the sole privilege to preach the blessed gospel, but rather that everyone who has been converted to God by the gospel should be like a plant whose seed is in itself, and which it drops on the ground, where it may spring up and bear fruit. Of the Philippians we read, "Your fellow-

ship in the gospel from the first day until now." (Phil. i. 5.)

In this way the preaching has been carried on by the Spirit of God since the days of the apostles, although greatly hindered by the false notion that only men who have been educated in the science of this world and the dead languages are fit to preach.

No word of this is to be found in Holy Scripture, but rather the contrary. (See Acts iv. 13.) Saul had a good education, but that was *before* he was converted, and was not to make him a preacher, for when he did preach he tells us he did not use his learning (see 1 Cor. ii. 1), as it would not help the gospel, but rather hinder it. In Scripture we find that men taught of God were preachers, and they were owned of God in being channels of blessing both to believers and also to the unconverted.

Alas! how many men-made preachers we see to-day who have not even been converted to God themselves, therefore they are still in their sins, and their preaching is only to maintain a position in the world. The preachers called of God are converted men, who know the

truth of what they preach. In this too if we search the Scriptures, we shall find the *truth*.

BISHOPS OR ELDERS AND DEACONS.

The word bishop means overseer, and a bishop was also called an elder. The blessed Lord Himself is called a bishop, as we read, "The Shepherd and Bishop of your souls." (1 Peter ii. 25.) When bishops had to be chosen to look after the spiritual welfare of an assembly of God's saints, only those who were of blameless character were selected. They had to be married men, who were known to have ruled their own houses well, having their children in subjection; also they must "have a good report of them which are without." (See 1 Tim. iii. 1-7; Titus i. 5-9.)

The bishops of apostolic times were local men, and there were more than one in each assembly, as we see at Philippi (Phil. i. 1), and at Ephesus. (Acts xx. 17, 28.)

These officers were of importance in the assemblies at the first chiefly because at that time the apostolic epistles were not written, and so the believers both from

amongst the Jews and Gentiles had to be instructed in christian ways, which the bishops had already learned and practised in their own homes.

The assemblies which had been formed from amongst the Gentiles of those coming out from the corruptions of idolatry, had to be taught to give up idolatrous practices, and adopt ways suitable to the house of God. Likewise the assemblies from amongst the Jews had to be taught to give up the law and learn grace, to give up the Sabbath and learn the importance of the Lord's day; in fact, everything was new to them in the new system of Christianity.

Deacons were officers who had to attend to temporal things in the assembly, as we see in Acts vi. 6. In days of persecution, when the assemblies were surrounded by hostile Jews and Gentiles, means of living were difficult, and so the poor had to be specially looked after by suitable persons, who would relieve the afflicted, but not minister to those who were lazy and would not work when they could. (See 2 Thess. iii. 10-12.) These officers too were to be men of blameless character, "ruling their children and their own houses well." (1 Tim. iii. 12.)

Both bishops and deacons were chosen by the apostles or their delegates, but no mention is made in Holy Scripture of the authority to make such being continued beyond apostolic times.

These officers of the assembly only had office in the particular place where they lived, and where people could mark their mode of life, and how they brought up their families.

The bishops or elders were warned against being lords over God's heritage, but were exhorted to be ensamples to the flock. (1 Peter v. 3.)

Although there is no one now with scriptural authority to appoint any officers in the assembly, yet there may be godly men who, having the moral qualifications, are fitted to exercise oversight in God's house, and in this way may do the work of a bishop without claiming the title of being one. The same principle applies to the deacon's office.

After Christ ascended on high He gave the *gifts* of evangelists, pastors, and teachers (Eph. iv. 11), which the Holy Spirit distributes as He will, but the apostles or their delegates chose men for the offices of bishops or deacons. Take

particular notice of the difference between *gift* and *office*. The *gifts* were given to the *whole* assembly on earth, while officers were only for the *local* assembly in any given town.

The only way to get clear of the confusion which prevails around is to search the Holy Scriptures where these subjects are written, and in this way only can we see the *truth*.

LAYING ON OF HANDS.

There are several instances of this act in those scriptures which teach us Christianity. In Acts vi. 6 we read that the apostles laid their hands on seven men who were chosen by the believing multitude to minister in temporal things to the widows and needy.

When the believing Samaritans were to receive the Holy Spirit, the apostles Peter and John went down from Jerusalem, and when they had laid their hands on them they received the Holy Spirit. (Acts viii. 17.)

When Saul was converted, though he was called to be an apostle, yet a simple disciple named Ananias was sent to him,

and, putting his hands on him, said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit." (Acts ix. 17.)

When the apostles Barnabas and Saul were going on their *first* journey to the heathen, the brethren laid their hands on them. (Acts xiii. 3.)

At Ephesus Paul laid his hands on the twelve men he found there, and they received the Holy Spirit. (Acts xix. 6.)

The laying on of hands appears to have been common at the beginning of any *new* movement of the Spirit of God, as though He would identify the saints with what He was doing.

The cases already mentioned seem to be instances of this, for we do not read of any repetition of the act of laying on of hands. The chief point in laying on of hands seems to be the identification of the person or persons who laid on the hands, with the person or persons on whom the hands were laid.

Paul admonishes Timothy, "Lay hands suddenly on no man." (1 Tim. v. 22.) There is no word in Holy Scripture of the

hands of any man being laid on the heads of unconverted young men or women, who perhaps have shown no signs of conversion, and pretending to give them the Holy Spirit. If they believe it they are deceived, for the Holy Spirit does not come to any person in that way.

The Holy Spirit comes to dwell in all those who have believed the gospel of salvation, as we read, "After that ye believed, ye were sealed with that holy Spirit of promise." (Eph. i. 13.) The Spirit does not wait for any man's hand to be laid on, but seals the person who has believed till the day of redemption. In the apostolic epistles we have no word of the laying on of hands being continued as necessary for the gift of the Spirit. At the beginning of the Christian dispensation the Holy Spirit was given in *a few instances* by the laying on of hands, but in the *larger number* there is no mention of it, and there seems no indication of its having been continued. If Holy Scripture is carefully read in its connection, there will be no difficulty in seeing *the truth* of this important subject.

VESTMENTS.

In the Old Testament God gave instructions to Moses about the clothing of the high priest and also of the priests when they went into the tabernacle, and these garments were called holy garments (see Exodus xxiv.), and they all had a spiritual significance, because both the high priest and the priests appeared in them before God in the tabernacle. (See Lev. viii. 6-13.)

When we look at the truth of Christianity as unfolded in the apostolic epistles, we do not find any mention of religious vestments. For if the gospel clearly states that *all believers* are alike before God, "brought nigh by the blood of Christ," then what need of any special clothes to distinguish *some* from *others*? Let all believers "be clothed with humility" (1 Peter v. 5), and they will then refuse all dresses or badges of distinction as being a denial of true Christianity. All clothing of a religious character, whether on men or women, is unscriptural, false in its teaching, and consequently *not the truth*.

RELIGIOUS BUILDINGS.

In the Old Testament God had *one house*, the temple at Jerusalem, which was designed by God Himself, as David told Solomon. (1 Chron. xxviii. 11-19.) "Solomon built him an house." (Acts vii. 47; see also 2 Chron. iii. 1, v. 1.)

When Jesus began His ministry He said, "Make not my Father's house an house of merchandise." (John ii. 16.) Thus Jesus owned the temple as it then stood, for the original one had been destroyed by Nebuchadnezzar (see 2 Kings xxv. 9), but had been rebuilt under the direction of Ezra when the Jews had returned from the Babylonian captivity. (See Ezra v.)

At the end of the life and service of Jesus on earth He disowned the temple, because the nation of Israel had rejected Him as their King; so He said to them, "Behold, your house is left unto you desolate." (Matt. xxiii. 38.)

The Romans came some few years after this and destroyed the temple, and God has never had a *material* house since. When the Holy Spirit came down from heaven at Pentecost to dwell in all be-

lievers, then we read, "Ye also are builded together for an habitation of God through the Spirit." (Eph. ii. 22.) And again, "Ye also, as living stones, are built up a spiritual house." (1 Peter ii. 5.) Now a building suitable for believers to assemble in is no doubt desirable, whether for worship, to hear or to read the word of God, and pray, or to gather persons together to hear the gospel; but the building is nothing more than a convenience. To call any material building God's house is unscriptural (see Acts vii. 48, 49), misleading, and therefore not the *truth*.

HOLY DAYS.

In the Old Testament special days were set apart by God's command, and these were called holy days; but the Spirit of God said by Paul that they were "a shadow of things to come; but the body [or substance] is of Christ." (Col. ii. 17.) To go back to shadows when the substance has come is not going on to perfection, as we are exhorted to do in Heb. vi. 1. Someone might say, We observe days connected with Christ's *birth* and *death*,

and we do that once a year. But the birth of Christ was to Israel, as the angel said to the Bethlehem shepherds, "Unto *you* is born this day in the city of David a Saviour, which is Christ the Lord." (Compare also Isaiah ix. 6.)

Christian blessings all begin with the death and resurrection of Christ. So important are these events, that believers celebrate the memorial of His death every time they break bread and drink wine, while at the same time they confess that in a spiritual sense they are risen with Him. Because they are on resurrection ground, they can remember death as a thing of the past. Death has lost its sting to the believer who knows this, and is only sleep for the body until the first resurrection (Rev. xx. 6), while the spirit, absent from the body, is present with the Lord. Thus in the Christianity of Scripture we are only taught to reverence the Lord's day, not as a *legal institution*, but as being a day to be used to the Lord—a day which, when being observed, speaks to the hearts of the Lord's people because of its being the resurrection day. The observance of other days is unscriptural, and therefore not the *truth*.

We began this paper by asking the important question, "What is truth?" but in order to facilitate this inquiry we have had to point out what is *not* the *truth*. If persons would give up traditions of men and search the Scriptures, they would get light and a knowledge of the truth. Let it be understood that only short replies have been made on the various subjects suggested, and these have been gathered from the study of the Holy Scriptures, and we have been careful to give the places where we have found the answers to the questions, so that the reader may look for himself, and see what God has said on these important matters.

God only has any right over our *consciences* in these things, so that we have no right to submit them to any man. Read the Holy Scriptures, which are able to make God's people wise unto salvation through faith which is in Christ Jesus. (2 Tim. iii. 15.) Then there will be a growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. This blessed result will be seen in every believer who loves the *truth*. G. W. Gy.